

The Latter-Day Saints' MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—Rev. 11. 7.

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VOL. X.

T. D. BROWN'S LETTER TO W. CUNNINGHAM, Esq.,

OF LAINSHAW, AYRESHIRE,

Author of various Works on the Writings of the Jewish Prophets, the Millennium, &c.

"I cannot give you the right hand of fellowship. You have departed from the Lord."
—*W. Cunningham's Address to T. D. Brown, at Harrogate, Sept., 1848.*

Respected Sir,—While I have been writing a portion of the conversation that took place between us, as recorded above, when we accidentally met and so abruptly parted, many wise sayings have presented themselves to my mind: viz. "He was *despised and rejected of men*, a man of sorrows and acquainted with grief"—"He that judgeth a matter before he heareth it, is not wise"—"Thou art weighed in the balance, and found wanting," &c. Whether these apply to the writer of this letter or to you, let the sequel and the public decide.

Before I proceed further, I would remark that I do not write this letter under the influence of any contentious or retaliatory spirit, neither do I spend so much of my time upon it because you are a rich man, nor to attract public notice, but that you may, *if possible*, come to the knowledge of THE TRUTH and the obedience of Faith, and that all who read this may be warned, for this is God's *hour* of warning. I say, *if possible*, because our Lord said, "It is hard for a rich man to enter the kingdom of God;" but, though hard, it is not impossible. "*The poor* have the gospel preached unto them," and "the poor amongst men shall rejoice, whilst the rich are sent empty away."

Some five years ago, when I called upon you at a hotel in Liverpool, to ask your opinion of the Latter-day Saints, or MORMONS, as they are called, and of the doctrines they taught, you frankly confessed to me "you knew little or nothing of them; you had never read any of their works; and you did not mean to read them, unless they came into your more immediate neighbourhood." At the same time you warned me, "neither to receive them into my house, nor bid them God speed."

Whether you thus warned me from having had a revelation from God, or discernment by his spirit as to the character of this people, or from the partial accounts and tales you might have read in the newspapers, I shall not stop here to enquire.

I had been taught by you, both in the Sabbath school and church you established many years ago, when I was yet a little boy, "to prove ALL things, and hold fast that which is good," and "to the law and testimony, and whatsoever is not according to these is not of God." I applied these rules in earnest, searched the scriptures diligently, and asked God fervently and faithfully to guide me into the truth, and save me from all error. And what was the result? Soon after I felt persuaded, and believed that "this people, *every where* spoken against," were a good people, and that the doctrines they taught, were the doctrines of Jesus Christ, and according to the scriptures. I then resolved to prove the truth contained in this

promise of Jesus, reiterated by them—"If any man will do the will of my Father in heaven, he shall know whether the doctrines I teach be of God."

What doctrines did Jesus teach? One is—that all nations were to be taught—and they that believed what the Apostles taught, and WERE BAPTIZED FOR THE REMISSION OF THEIR SINS, should be saved. So also did they teach. Another was, that "he would send the Comforter—even the Spirit from on high—to lead the faithful and obedient into ALL truth, and shew them things to come." I was obedient to the commands of Jesus and of his servants, and soon did I KNOW that what I had believed was true. And I do now know, most assuredly, that "in vain ye call Lord, Lord, and do not the things which Jesus commands."

Before I proceed, allow me to ask you a few plain questions, which, I trust, for the sake of truth and for the salvation of men, you will condescend to answer, either from your pulpit or through the press.

Is it righteous, or like Jesus, to withhold the right hand of fellowship from any man who is sincerely seeking to know the will of God, that he may do it?

You say I have departed from the Lord: will you tell us how you know it? I do not ask what you believe about me and my brethren, but what evidence you have that you KNOW I have "*departed from the Lord*?" and by what measure did you mete? Was it by a scriptural standard—by the spirit of God (if you have received it)—or by newspaper stories? (Herein we have been frequently and most scandalously misrepresented.) Would it be just to judge and condemn me and the Saints of God, because the papers or the "*christian public*!" say we are not a good people, and our doctrines are *strange*? I think not. Is it not rather more just to say, these are the servants of the Most High God, the brethren of Jesus, and they hold the Truth? Did not the *christian or religious public*, in the days of Jesus, say all manner of evil against him and the apostles—that he was a wine-bibber—a gluttonous man—a friend of publicans and sinners, and that the superior power he so often made manifest for salvation was of the devil? Yes; and he said, "wo be unto those of whom all men speak well."

Another of the doctrines which Jesus taught was, "He that believeth, and is baptized, shall be saved; he that believeth not (and consequently is not baptized) shall be damned. And these signs shall follow them that believe; In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

Does not Jesus here plainly teach that Baptism, as well as Faith, was necessary for salvation? Has he ever any where said that this ordinance should be changed or done away, because no longer needed? or, has he ever countenanced the opinions of men, and the now too fashionable *doctrine of devils*, that "the signs were only given and required in the first ages of christianity, to confirm them in the faith, but are now no longer needed?"

Isaiah, by the spirit of God, saw that a certain "*ordinance*" should be changed by man, and he tells us in the first six verses of the 24th chapter, the sad and fatal consequences thereof. And Paul also speaks of a *falling away*—a departing from the faith—when men would not endure sound doctrine, but would heap to themselves teachers, having—or because they had—itching ears—they would turn from the truth and receive old wives' fables instead.

What ordinance, doctrine, or command of Jesus have men neglected, turned away from, and changed? That which stands most prominently forward is the ordinance of Baptism. In this the change is almost complete. The *mode*—the *administrators*—the *subjects* to whom administered, and the *end or object* of this ordinance men have changed; and because that which is well known requires no proof, I shall only say upon man's *mode* of baptising, it is as various as are men's opinions—dropping, sprinkling, crossing, pouring, dipping face forward three times, plunging, or just as you please. Is this not so? It is. And the *administrators* may be Catholics, or, as they are sometimes called, Papists—or Protestants of any or every grade, from the Puseyite Church of England Archbishop, down to the Methodists of a hundred different names and shades of opinion—Ranters, Shakers, Primitives, Aitkinites, Kilhamites, or Presbyterians, Independents, Relief, Seceders, Burghers, and Anties; in short,

"Any thing that has an —— on,
Dipped in black to make a parson,"

that has said—whether he has felt it or not—"Wo be to me if I preach not THE (?) gospel."

And the *subjects* are children generally, but adults occasionally, or at any age if required. The *end* or *object*—"to conform to a long established practice, and in the place of circumcision," or to manifest by an "*outward and visible sign an inward work*." Oh, how easy and accommodating the forms of man—not so the law of God. And here I boldly assert, because I have no fear of successful contradiction—if the scriptures be the book of reference—children *never* were baptized, either by our Lord, his apostles, or their immediate successors—they took them in their arms and blessed them; and only *one* priesthood ever did or ever can administer acceptably before God in this or any other matter pertaining to man's salvation in the kingdom of God, even such as have been called, ordained, and sent as was Aaron—by the revelation and spirit of God. The end or object of Baptism anciently was "Salvation," or "*For the remission of sins*." Jesus says, "He that believeth, and is baptized, *SHALL* be *SAVED*;" and Peter, "Repent and be baptized *every one* of you *for* the remission of your sins, and ye shall receive the gift of the Holy Ghost;" and the laying on of hands was for conferring the gift of the Holy Ghost and for healing; and these ordinances in the economy and kingdom of God are like God himself, unchangeable. Proof.—In all the examples of baptism recorded in the bible, children are not mentioned. I know that because "*Lydia and her household*"—"the jailor and all his house"—and "*Cornelius and his household* were baptized," it is inferred there must have been children therein, and if so, as the household were baptized, these necessarily would also. This is not so, for the following reasons:—1st. Children are in the kingdom of God, because of the atonement of Jesus Christ; for just as much as they lost by the disobedience and fall of Adam, they gained by the obedience and atonement of Christ. 2nd. Jesus commanded his apostles to go and *teach* all nations, and he that *believeth* and is baptized shall be saved." Would they *teach* children? if so, which of Christ's doctrines or parables, even the simplest, could infants understand or *believe*? Oh, how easily man doth wander into error, when in the dark and uninspired! Surely "darkness hath long covered the earth, and gross darkness the people."

Now it must be clear, even if there had been infants in these households referred to, the servants of God would neither have taught nor baptized them, because they had no sins to be remitted—baptism being for the remission of sins—because they believed not, being incapable, even if they had been taught, either of understanding or believing; and only those were to be baptized who believed what they were taught, and thus only could such obtain a remission of their sins; but we have already shown infants had no sins, therefore infants never were baptized.

What was the usual mode of baptism?

Paul's sins were washed away. Jesus and John, Philip and the Eunuch *went down into* the water, and came up out of the water in this ordinance; and we are "*to be buried with Christ in baptism*, that like as he rose, we also should rise and walk in newness of life,"—we are to be "*born of water*." From these it is evident men and women went down into the water—they were hid in the element as the child before the birth—they were laid as Christ was buried, not on his face or any how; they arose as Christ arose, and walked as in new life, living no longer after the law of carnal commandments—after the flesh, but after the spirit; and to them there was "*now no condemnation*." So much for the *object* and *mode* or manner of baptism.

Then as to its *necessity*, we may reply to a question that is very often asked, Can a man not be saved without baptism? or is a man safe if unbaptized? Jesus says, "He that believeth *and is baptized* shall be saved;" and I have no authority to say he that believeth and is NOT baptized shall be saved, but the contrary. May we not infer, and that correctly too, that the prayers, faith, alms, and piety of Cornelius could not save him, from the fact that Peter, who was to tell him "words whereby he should be saved," commanded that he should be baptized. I admit his prayers were heard, and his alms had in remembrance. In a word—he was a good man. He had good faith and good works, and received the ministration of an angel; but he yet needed *salvation*, and had a revelation from heaven, instructing him how to

proceed that he might obtain it, viz., "send for Peter," who tells him how to enter the kingdom of God, even by baptism—"Can any man forbid water?"

And you, sir, have long admitted that *faith alone* cannot save a man—it is *dead*; neither can works alone. There is a beauty in God's plan and order. Faith comes by *hearing* the word of God spoken by one that is *sent*. "How can we hear without a preacher, and how can he preach unless he be sent?" Peter said to them who *believed* his preaching and teaching, "*Repent and be baptized every one of you FOR the remission of your sins.*"—(Acts ii.) And Paul, in Heb. vi., says he would not again go over the principles or first parts of "the doctrine of Christ;" he would give them stronger meat, that they might go on to perfection, "not laying again the *foundation of repentance* from dead works, and of *faith towards God*, of the doctrine of *baptisms* and of *laying on of hands*," &c. These were part of the first principles of the doctrine of Christ. But, alas! the doctrines of men how different. Many of Christ's doctrines are not looked at, and what remains of the form is without the power; indeed most sectarians altogether deny the *power*.

Do you ask what power? I reply, the power of God delegated to man—the PRIESTHOOD—the spirit of God—the gifts of the Holy Ghost—the faith that is of the operation of God. Those that deny this power, say "it is no longer needed." Indeed! Jesus said, "they shall lay hands on the sick and they *SHALL* recover; in my name shall they cast out devils." And James says, "Let the sick send for the elders, who shall anoint them with oil and pray over them—lay hands on them, and the prayer of faith *shall* save the sick, and the Lord *WILL* raise them up; and if they have committed sins they shall be forgiven." Is this power no longer needed? No more devils and foul spirits to cast out? No more sickness in the church? Alas! alas! how many deny the power, whereas we contend for it, and for the *faith* once delivered to the saints, which was, and is, a principle of power, as Paul shows in his 11th chap. to the Hebrews; and Jesus said, "if a man has even a grain of it, he can say to the mountains be thou removed," &c. And has Jesus ever said all these are done away, or any of them, for they are no longer needed? No; and yet, sir, for receiving, obeying, and contending for these doctrines, gifts, blessings, faith, and powers, the *religious* withdraw "the right hand of fellowship from us, and tell us we have departed from the Lord!"

The holy men of old, who wrote and spake as they were moved upon by the spirit of God, have not left us ignorant as to how long God purposed these gifts, blessings, and powers should continue in the church, even apostles, prophets, *teachers*; miracles, helps, governments, diversities of tongues, interpretation: the words of wisdom—of knowledge; faith, prophecy, discerning of spirits, &c. These were to continue in Christ's church, "till that which is *perfect* is come"—"until we *ALL* come into the unity of the faith," &c.—See 1 Cor. 12th chap. They were for the strengthening, healing, and comforting of the members of Christ's body, that there might be "*no schism*." Need we wonder now at the abounding schisms? No; for these officers, gifts, powers, and blessings have almost all been rejected and long since withdrawn, indeed are denied; and "denying the power" is pointed out as a prominent part of the *apostacy* of the last days.

The gospel of Jesus Christ has in it, and is, the *POWER OF GOD* unto salvation; and wherever we meet with a church that has not this power, or denies it, saying it is not now needed, the gospel of Jesus and the salvation of God are not there. Here then is a true test, and easily applied.

We are often asked, how are the gifts, blessings, priesthood, and power of God received? We reply, by the laying on of hands. The Lord commanded Moses to lay a measure or portion of his *honor* upon Joshua, and to *ordain* Aaron and his sons; and Jethro, his father-in-law, counselled Moses also to choose able men of Israel to assist him in the government; and no doubt he ordained them, and ordination implies setting apart by the laying on of hands, and communicating intelligence and powers. Jesus ordained his apostles, and the seventies were sent out, having participated of the like power by the same ordinance. Phillip, the deacon, sends to Jerusalem, and the *higher* priesthood, Peter and John, go down to Samaria, "and when they had come, they laid hands on them, and they received the Holy Ghost," which produced the same fruits—peace, power, and intelligence. And when Paul had come to Ephesus, he found certain who had been baptized—See Acts xix.—but

it was not into Christ; "*hearing Paul, they believed,*" and "*were baptized in the name of the Lord Jesus;* and when Paul had *laid his hands on them*, the Holy Ghost came upon them, and they spake with tongues, and prophesied." I am aware it is urged that the laying on of hands of the Presbytery for ordination, and of the *Bishop* for confirmation, are still attended to; but tell it, you who know, is it not the form destitute of the power? How else can it be? Can any one impart what he has not received? and are they not of those who deny the power, and say it is no longer needed?

May not any one baptize, seeing that any one can now preach, and if zealous is sure to get many hearers? That many run who are neither called, ordained, chosen, nor sent, and that men are willingly "heaping to themselves teachers" of all sorts, I admit and have already shown; but they are not the sent of God—they neither obey the gospel nor give heed to the commands and doctrines of Jesus; nay more, they exert themselves to prevent them that would, and they shall have their reward. Any man might assume the magisterial power, that he might obtain the fee, and, in form, administer the oath of allegiance to a stranger and alien, and that, too, in the name of the monarch; but would this formal naturalization or citizenship be recognized at head quarters? No; "Depart, I never knew you nor him who introduced you into our kingdom; he has no measure of our authority, we know him not," the monarch would justly say. Of what avail would it be to say, "Why, he observed the proper form, had the proper books, I paid him the usual fee, and he did it in your majesty's name." "We know him not, nor you." So is it in the kingdom of God. Those who administer lawfully in the name of Christ, being the called of God, the sent and ordained, will be recognized in heaven, and their works, as if Jesus himself had done it; but not so with those who assume the power.

So then we see that the doctrines and commandments of men, their belief—faith and creeds, can neither satisfy nor save. No more could the penal code of Moses; it was as a schoolmaster to bring to Christ. Only he, his doctrines, ordinances, officers, or priesthood and spirit, can save, heal, restore, bless, and exalt.

(To be continued.)

MORE EVIDENCE TO ESTABLISH THE DIVINE AUTHENTICITY OF THE BOOK OF MORMON.

From the Edinburgh Evening Courant, October 16, 1848.

DISCOVERIES IN AMERICA.

"The papers received from the United States by the last mail, contain several very curious and important matters deserving particular notice. Amongst these we notice, first, the pointed and remarkable account given, that at Durango, the capital of the province of that name, in Mexico (say lat 24 deg. 30 min., and long. 103 deg. 35 min. W.), caverns have been discovered and entered, containing hundreds of thousands of mummies, similar to those of ancient Egypt. This is a most remarkable point and fact in the history of man, and the further development of these ancient remains will be awaited with impatience by ourselves and an inquiring public. In the mean time the discovery clearly points out these remains to be of Egyptian or Phœnician extraction, or, more properly, of both. There are many reasons, from recent discoveries, to believe that the continent of America was known to the nations of the ancient world; and a nation who, like the Egyptian, circumnavigated Africa, as the Egyptians certainly did, may readily be supposed to have crossed the Atlantic, and got to America. At any rate, if once they got to the southward, and clear of land, within the sphere of the trade wind, they had no alternative but to run before it to the western world. The Red Charibs of the Windward Islands, Grenada, and St. Vincent (now, we believe, extinct) were most certainly, from their manner, customs, and religion of the Phœnician and Carthaginian race, but from the discovery above alluded to, and those some time ago made in Central America, by Stephens, it would appear that all the western portion of the American continent had been discovered and peopled by Eastern Asiatic nations. It would

exceed our limits to quote references to shew this fact. We shall here simply remark, that whoever looks at the able drawings in Stephens's book on Central America will perceive them to be covered with Egyptian hieroglyphics and Hamyarctic letters, such as those lately discovered in Southern Arabia, and at once perceive that the figures and linaments are those of superior civilized Asiatic nations, in which portion of the world vast civilized empires were found in very ancient times, as also in Egypt, one of the most ancient and powerful of the whole, and which, though strictly speaking, an African power, yet her sway extended both in Africa and in Asia; and, above all, was, in the African portion, comprehended in what was called the Land of Cush or Ethiopia, in its early and most extended sense, including both Arabia and Africa, from the Red Sea to the banks of the Nile throughout its course.

"In corroboration of what we have stated regarding America, in its western parts, being discovered and peopled from the Eastern world, we may state that we had lately the pleasure of conversing with a very intelligent gentleman, long resident in the Sandwich Islands (Hinolulu), who states that it is not unusual for vessels from Japan to be driven by the western winds upon, or to be picked by the whaling ships off, these islands, and landed in them, he himself having been the means of relieving and sending back some of their crews to their own country through the Russian settlement at Kamskatscka. The prevalence of strong south-west winds from all the coasts of Eastern Asia beyond the northern tropic will just as certainly drive vessels, when blown off the coast, before them to the coast of America, as the trade wind on the Atlantic would carry vessels from Africa to America. But what is more important, and to the point, he told us that the natives of the Sandwich Islands are daily in the habit of rehearsing, in songs, the traditions of the exploits of their ancestors, and tracing these back through a period of 180 reigns or kings (at 12 years to a reign, this would give 2160 years); they describe them as issuing in swarms, by fleets, from the southern points of Eastern Asia, mentioning especially the Malay coast, and thence coming along by the southern points of Japan, giving the very names of the headlands as stated by the earliest Dutch navigators, till they gained the coast of America on the Oregon or Columbian territory; thence descending the western coast of America into the tropical division thereof, they returned home through the islands in the North Pacific Ocean, giving to some of them the names as known at the present day. From this we perceive how America could be peopled from Asia, and also how Asiatic manners, and a people like Asiatics could be found in it. The Anglo-Saxon race having now got a firm footing and power in the more central portions of the American continent, may speedily prepare us for learning other important discoveries, which will go to connect the ancient inhabitants of the Old World with those of the New.

"Amongst the important discoveries made in California, coal has been found on the borders of the Bay of San Francisco. This will greatly facilitate the proposed steam communication between that port and China, to which latter country a good steamer may go from San Francisco in a little more than three weeks. It will also be of great service to the line of steamers determined on by the American Government, to run from Panama to the Columbia River. A short time also will, we doubt not, see a railroad made from the more western borders of the United States, as known before the peace with Mexico, across the Rocky Mountains to the Pacific at San Francisco. That active officer, Colonel Fremont, has already set out on a journey to explore a route for the purpose, and should he find, as he most probably will find, a practicable passage through the Rocky Mountain chain, about the head-waters of the Arkansas, which runs into the Mississippi, and the Green River, a great and head branch of the Colorado, which runs into the Gulf of California, or in lat. 41 deg. by the Platte or Kansas rivers, which run into the Missouri, then a communication by steam on the eastern rivers and by rail to the Pacific, will speedily be effected. The head-waters of the Arkansas, the Kansas, the Platte, and the Colorado come very near to, in fact almost interlock with each other, and there is every probability that a railroad may be found practicable, keeping to the north of the Colorado, and to the south of the connecting range, which runs from the Rocky Mountains to the Sierra Nevada, or, more properly speaking, the eastern wing of that chain, and running along by the foot of the most southern point of that last named chain, in about the lat. 34 30 N., and lon. 117 30 W., and thence running N.W.

into the Rio Joaquim, and along it to the Bay of San Francisco. This effected would complete a very rapid line of commercial communication between the Atlantic and the Pacific, and add prodigiously to the wealth, power, and influence of the United States. We are confident a few years will see such a communication completed."

The speculations of the learned have at last come to a focus. Stephens's late discovery in Central America of Egyptian hieroglyphics, great numbers of which he has given in his drawings, and published in his able book of that curious region, and the still later discovery of many thousands of mummies in the caverns of Mexico, similar to those of Ancient Egypt, are evidences so pointed, that Ancient America must have been peopled from the highly civilized nations of Asia, that the learned are at last convinced of the fact. The unlearned, however, have got the start of the learned in this instance, for they found it out about nineteen years ago, through the medium of the Book of Mormon. Moroni, who lived over fourteen centuries ago, in closing up the history of his nation says, (page 580), "Now, behold, we have written this record, according to our knowledge, in the characters which are called among us the *reformed Egyptian*, being handed down and altered by us, according to our manner of speech." Joseph Smith has given us the history of ancient America, translated from *Egyptian hieroglyphics*, showing that America was peopled by colonies from one of the most enlightened nations of Asia, even from Jerusalem, a nation of Israelites, who were well acquainted with Egyptian hieroglyphics, embalming mummies, &c. ; for their forefathers had dwelt in Egypt upwards of 400 years, and at a period too, when the art of embalming was known—Jacob and his son Joseph both being embalmed. No wonder, then, that they should introduce these Egyptian arts into America. But the learned antiquarians will speculate on their new discoveries, and try to find some clue as to the origin of the ancient nations of that continent, while the unlearned will have them in derision, and laugh at their folly for not believing in the plain and pointed history contained in the Book of Mormon, and published years ago. Let them alone; they cannot make any discoveries but what will establish the divine authenticity of that excellent and most precious record.—ED.

CONFERENCE MINUTES.

[As the conferences are getting more numerous, we find it impracticable to publish the entire minutes of each conference, without occupying too much room in the STAR; and as we find the minutes accumulating on our hands, we have concluded to give abstracts of the most important items in each. To publish them entire would occupy six or seven pages in each number, rendering it dry and uninteresting to the generality of our readers.—ED.]

NEWCASTLE-UPON-TYNE.

Held September 17th, 1848.—Represented 9 branches, consisting of 312 members, 24 elders, 22 priests, 9 teachers, and 4 deacons. Baptized during the last quarter 35; 4 removed; 8 received; 1 dead; and 1 cut off from the church. The most of the branches, but not all, in good standing. One new branch, called the Blyth branch, consisting of 7 members, was admitted into the conference. One elder, 2 priests, 4 teachers, and 3 deacons were ordained.

WILLIAM SPEARMAN, President.
THOMAS GREENER, Clerk.

SHEFFIELD.

This conference was held on the 24th of September, 1848, at which were represented 22 branches, consisting of 1080 members, 1 high priest, 47 elders, 66 priests, 36 teachers, and 17 deacons; 121 having been baptized since the last quarterly conference; 22 excommunicated, 20 removed, 15 received, 3 died, 27 emigrated to

America, and 7 scattered. One elder, 4 priests, 4 teachers, and 2 deacons were ordained. Union and prosperity generally prevailed among the branches.

CRANDELL DUNN, President.

HEZEKIAH MITCHELL, Clerk.

GLASGOW.

Held on the 24th of September 1848.—At this conference were represented 23 branches, consisting of 1501 members, including 64 elders, 53 priests, 61 teachers, and 35 deacons. Since the last quarterly conference there have been 197 baptized; 2 have died, 26 excommunicated, 50 received from other conferences, 37 who have removed, and 25 who have emigrated to the land of Joseph, or America. Ordained at the conference, 6 elders, 8 priests, 3 teachers, and 2 deacons.

It was moved, seconded, and unanimously voted, that all the branches in this conference get up a fund of their own amongst themselves, for the purpose of purchasing the various pamphlets issued from the STAR office, for distribution amongst our neighbours. The President spoke at some length upon this, urging the necessity of it, in order that we might spread the truth and warn our neighbours, as we had no access to a great many in this land in any other way.

It was moved, seconded, and unanimously voted, that a collection be raised the first Sunday in every month in all the branches, for the defraying of the conference debt, and support of the travelling elders.

The sacrament of the Lord's Supper was dispensed in our afternoon meeting. A great deal of instruction was given throughout the day from the president. Truly he spoke assisted by the good spirit, and taught the Saints heavenly truths. The Saints felt the force of his arguments while exhorting them to diligence, and laying before them the work or plan of redemption, and what they had yet to do for those who had gone before them, for themselves, and those who should come after them. The conference was adjourned until the last Sunday in December.

The Saints were well entertained in the evening by brothers Kelsey, Gibson, Lyon, McNaughton, and Douglas. The work has a new feature here; and there never has been a time in this conference when the officers were as much determined to roll on the work as they are at present. May God grant that they may be successful. Amen.

ELI B. KELSEY, President.

JOHN M'LAWS, } Clerks.
ROBERT WATSON, }

BIRMINGHAM.

Held October 2nd, 1848.—This conference represented 17 branches, consisting of 1294 members, 60 elders, 78 priests, 39 teachers, and 32 deacons. Baptized 118 during the last quarter. The total increase since last January is 434, of which the Birmingham branch alone has baptized 190.

JETER CLINTON, President.

J. BROOK, Clerk.

BRADFORD.

Held October 8th, 1848.—Represented 19 branches, consisting of 655 members, mostly in good standing, 24 elders, 70 priests, 20 teachers, and 8 deacons. Baptized during the last quarter, 55; cut off from the church, 4; and received, 100. 19 have removed, 16 emigrated, and 1 has died. Ordained 1 priest, 1 teacher, and 1 deacon. The conference voted to carry out the law of tithing according to the counsels of President Orson Pratt in his general epistle.

JAMES MARSDEN, President.

JAMES BEECROFT, Clerk.

POINTON—LINCOLNSHIRE.

Held October 8th, 1848.—This conference represented seven branches, containing 209 members, in good standing. Baptized 10 since the general conference. Three more came forward for baptism at the close of the meeting.

W. O. MITCHELL, President.

Elder LONG, Clerk.

HULL.

Held October 15th, 1848.—Represented 5 branches containing 169 members, including 1 high priest, 13 elders, 12 priests, 7 teachers, and five deacons. Baptized 13 during last quarter. Nine emigrated, 3 received, and 2 removed. Ordained, 1 elder, 2 priests, and 1 teacher. Four more were baptized on Tuesday evening the 17th.

JAMES URE, President.
CHARLES BARNES, Clerk.

The above mentioned conferences all appear to be in a prosperous condition. They all passed unanimous resolutions to sustain and uphold the First Presidency and the Twelve, and all other general authorities of the church. The gifts and blessings of the Holy Spirit are manifested among them, and they seem anxious to strictly follow the counsels of the servants of God. And we ask our Father in Heaven, in the name of his dear son, to bless the conferences with faith, and wisdom, and power; with virtue and holiness—with means to gather to a land of peace and plenty—with patience to endure tribulation—and with every blessing and qualification to inherit eternal life. *Amen.*

The Latter-day Saints' Millennial Star.

NOVEMBER 15, 1848.

"LOSS OF LIFE BY WAR.—It is estimated that *thirty thousand millions of human beings* have perished to satisfy the insatiable maw of war. Among the most disastrous of battles upon record, and the numbers slain, are Austerlitz, 20,000; Dresden, 30,000; Waterloo, 40,000; Eylau, 50,000; Borodina, 80,000; Isus, 110,000; Arbela, 300,000; in two of the battles of Cæsar, 700,000; in the siege of Jerusalem more than a million; and at the taking of Troy, more than two millions. The *New York Observer* says, that in the Russian campaign there perished, in six months, more than half a million; during twelve years of the recent wars in Europe, no less than 5,800,000! The army of Xerxes, probably more than 5,000,000, was reduced in less than two years to a few thousands. Jenghis Khan butchered in the single district of Herat 1,600,000, and in two cities, with their dependencies, 1,760,000; and the Chinese historians assure us, that during the last twenty-six years of his reign he massacred an average of half a million every year, and in the first fourteen years, no less than 18,000,000—31,500,000 in forty-one years by a single hand! Grecian wars sacrificed 15,000,000; those of the twelve Cæsars, 30,000,000; those of the Crusades, 40,000,000; those of the Saracens and the Turks, 60,000,000 each; those of the Tartars, 80,000,000!"

If we add to the above the unnumbered millions of the ancient nations of America, who fell in battle, the bloody catalogue will be swelled to nearly double the foregoing estimate. Two of the most numerous and powerful nations of the earth were blotted *en masse* from the page of existence by war. The history of Ancient America, first published in the year 1830, shows that the same spirit of bloody ambition universally swayed its terrific sceptre over both hemispheres of our globe. War, that fatal curse of fallen beings, has not yet ended its ravages. Not

many years hence it will break forth with redoubled fury, spreading desolation and ruin among all nations. The United States, now a flourishing and great nation, shall feel its direful ravages. The North and the South shall unsheath the glittering sword, and in the heat of their anger rush headlong into the opening vortex that has swallowed up nations and generations. While the nations of the Old World will catch the fatal spirit, and drench the soil of Europe with the blood of millions, Asia shall rise up and go forth to the valley of slaughter, where many nations and kings shall perish in one day. War, dreadful war, awaits all nations! Zion alone shall escape! There in her peaceful habitations shall the righteous dwell! War shall not disturb her quiet resting places.

"YUCATAN.—Yucatan is the grave of a great nation that has mysteriously passed away and left behind no history. Every forest embosoms the majestic remains of vast temples, sculptured over with symbols of a lost creed, and noble cities, whose stately palaces and causeways attest in their mournful abandonment, the colossal grandeur of their builders. They are the gigantic tombs of an illustrious race, but they bear neither name nor epitaph. The conscience-stricken awe with which the Indian avoids them as he relates a confused tradition of a whole people extinguished in blood and fire, by his forefathers—a ferocious and cannibal race delighting in human sacrifices—are all that even conjecture can say of the manner in which the ancient occupants of Yucatan, were blotted, *en masse*, from the page of existence. The barbarous exterminators remained the masters of the country, and built them rude huts under the shadow of those immense edifices which are still the marvel and the mystery of Yucatan. On many of these singular edifices is stamped the blood-red impress of a human hand; a fit symbol of the rule of blood to which it has so constantly been the victim. This "bloody hand" was imprinted with evident purpose on the still yielding stucco of the new-built walls, and presents every line and curve in life-like distinctness, but the explanation of the symbol is unknown."—*From the New York Sun, June 8th.*

The writer of the above article on "YUCATAN" is greatly mistaken. He says, "Yucatan is the grave of a great nation that has mysteriously passed away, and left behind no history." This is not so. The first great nation that anciently inhabited Yucatan, passed away about 2,440 years ago; but their prophets *left a history*, an abridgment of which has been translated into the English language, called the "BOOK OF ETHER," and tens of thousands of copies have been published in the Book of Mormon, and circulated both in America and in England for many years. The last great nation that inhabited that country and passed away, have also *left their history* which was discovered, translated, and published in the English language nearly 20 years ago by Mr. Joseph Smith, who has since fallen a martyr to the truth, instead of being rewarded by man for having unfolded the ancient history of one half of our globe from the earliest ages after the flood. This seems to be the common lot of the benefactors of the human race. They live and die neglected, or are persecuted to death by their cotemporaries, and their worth is not appreciated until they are gone, and not always then.

The writer, acknowledges the discovery of "*vast temples*," "*noble cities*," and "*stately palaces*," embosomed in "*every forest*." He then refers to a confused tradition of the Indians, who say that their "*forefathers—a ferocious and cannibal race delighting in human sacrifices*,"—exterminated a whole people by "*blood and fire*." He supposes that this is "all that even conjecture can say of the manner in

which the ancient occupants of Yucatan, were blotted, *en masse*, from the page of existence."

How correctly this Indian tradition agrees with the history given in the Book of Mormon. Mr. Mormon says, that in the 367th year after Christ, "the Lamanites"—the forefathers of the American Indians—"took possession of the city of Desolation,"—which was in Central America, near to or in Yucatan—"and this because their number did exceed the number of the Nephites"—the Nephites being the Nation who inhabited the cities of Yucatan.—"And they"—the Lamanites—"did also march forward against the city of Teancum, and did drive the inhabitants forth out of her, and did take many prisoners, both women and children, and *did offer them up as sacrifices unto their idol gods.*" In the 375th year, large numbers of the Nephite women and children were taken prisoners, and were also sacrificed unto idols. (Book of Mormon, page 566 and 567.)

Mormon in one of his epistles to his son Moroni, shows their awful wickedness and cannibal-like dispositions. He says—

"The Lamanites have many prisoners which they took from the tower of Sherriah; and there were men, women, and children. And the husbands and fathers of those women and children they have slain; and they feed the women upon the flesh of their husbands, and the children upon the flesh of their fathers; and no water, save a little, do they give unto them. And notwithstanding this great abomination of the Lamanites, it doth not exceed that of our people in Moriantum. For behold, many of the daughters of the Lamanites have they taken prisoners; and after depriving them of that which was most dear and precious above all things, which is chastity and virtue; and after they had done this thing, they did murder them in a most cruel manner, torturing their bodies even unto death; and after they have done this, they devour their flesh like unto wild beasts, because of the hardness of their hearts; and they do it for a token of bravery. O my beloved son, how can a people like this, that are without civilization: (and only a few years have passed away, and they were a civil and delightful people;) but O my son, how can a people like this, whose delight is in so much abomination, how can we expect that God will stay his hand in judgment against us? Behold, my heart cries wo unto this people. Come out in judgment, O God, and hide their sins, and wickedness, and abominations from before thy face."

In the 384th year, the occupants of Yucatan and Central America, having been driven from their great and magnificent cities, were pursued by the Lamanites to the hill Cumorah in the interior of the state of New York, where the whole nation perished in battle. During the protracted wars which resulted in the overthrow of a great nation, many hundreds of towns, villages, and cities were burned by the conquerors. Desolation and ruin marked the footsteps of the contending millions. Though fourteen centuries have passed away, these historical facts are still recorded in the breast of the Indian. The cannibal acts of their forefathers—the extinguishing of a whole nation by "fire and blood," and the offering of thousands of prisoners—women and children as sacrifices to idol gods—are events in Indian tradition not easily forgotten. Well might the conquering nation imprint upon the stately edifices of their fallen foe—"the blood-red impress of a human hand!" This truly seems to be a fit symbol of the terrific wars which had drenched that land in the blood of millions. Were it not for the faithful record of Mormon, written in Egyptian hieroglyphics, the history of Ancient America would have remained an untold mystery to all future generations, until the slumbering millions of that vast

continent should burst their ancient tombs, and appear with all the assembled nations in judgment.

LETTERS TO THE EDITOR.

[Just arrived from the invisible world, Marlon Pratt—a large, fat, noble boy. He was introduced into this world on the morning of the 13th of October, A.D., 1848. He has taken up his residence in a tabernacle of flesh and bones, and may be seen at 15, Wilton Street, Liverpool. He brings no news from his brother and sister spirits, whom he left in his native world, but if we were to judge from the following letter, the spirit of emigration among them must be greatly on the increase.]—ED.

Trowbridge, October 24, 1848.

Dear President Pratt,—Please to excuse my troubling you at this time, but I forgot to mention in my communication of yesterday, that sister White, wife of brother Eli White, was safely delivered on the 17th inst., of three children, two sons and a daughter, all of whom with the mother are doing well. Brother White is an officer in the Trowbridge branch.—Thinking that you might find room for it in a corner of the STAR, I therefore send it as a proof of Mormon prosperity.

I remain yours in the gospel,

JOHN HALLIDAY.

Success to the new comers. We hope that a change of worlds and new sceneries will be of great advantage to them, and be conducive to their future happiness in all time to come.—ED.

1, Fox's Buildings, St. Mary-street, Southampton, September 14th, 1848.

Dear President Pratt,—By the counsel of Elder Banks, I take my pen to inform you of a "wanderer" among the churches. A person calling himself Elder Crook has been at Jersey, since, at various branches of the SOUTH and LONDON conferences. He gave me a call in his perambulations, but being too minute in my enquiries, he made a quick and awkward exit. He carries with him a recommend, signed "John Sharpe, presiding elder, July 20th, 1848." He represented himself belonging to the popular branch, London (in Jersey and Bath.) When here, he belonged to the Holme branch, Preston conference. As he can suit his branch to his circumstances, he may as easily suit his name. I would then add, his stature is somewhat like six feet high, not of too delicate a composition, and withal not very attractive in appearance to a Saint of God. We have conceived this description necessary to stop his career.

Leaving the works of darkness, I am glad to say we are moving in good style here. The Spirit of God is much with us in our preaching; the Saints rejoice more and more in the "*glad tidings of great joy*." Since conference, we have added other ten to our number, and I find *no man* has power to stand against the power and force of truth. We have been so strong lately, we have been a wonder in our eyes; and Elder Banks has come to give us a push a-head, so we anticipate coming it strong. We feel anxious to spare none, and consequently we shall be compelled to build a chapel, *and inhabit it*, as the ministers don't believe in giving us theirs just yet. Elder Banks, to-morrow, visits the Isle of Wight, and if he be not restrained it is to be feared he will carry the Mormon fever there too. "So mote it be."

Being hurried, excuse this scrawl, and in closing, with Elder Banks I join my kind regards to Elder Spencer, with yourself,

Subscribing myself your brother and servant,

T. B. H. STENHOUSE.

Radcliffe, October 10th, 1848.

Dear Brother Pratt.—Having about one hour of spare time, I have thought good to inform you of the prosperity of the work of God in this conference. I have now preached in every branch, and wherever I go I find a spirit of enquiry amongst the people. Our meeting rooms are generally too small to contain the numbers that

come out to hear myself, together with the elders of this conference, who are preaching every night, Saturdays not excepted, and our labours are not in vain. We are baptizing on every hand—the Lord works with us and confirms the word with signs following believers. Men and women enjoy the Holy Ghost as in days of old. Time and space would fail me to enumerate the many instances of healing witnessed and enjoyed by the Saints here; one instance, however, I will just mention, of a brother William Gribben, of Manchester, who had the misfortune to have near six pounds of boiling lead accidentally blown into his face, he was taken home blind, supposed to have lost his eyesight for ever; but he feeling himself to be an heir to the promises contained in the gospel, would be anointed and have hands laid on him, and through faith and prayer was healed, so that within five hours after the accident happened he was able to read the Bible. His eyesight is perfectly restored. Thus we realize that God has again renewed the covenant made with the apostles of old, namely, "These signs shall follow them that believe."

Two or three branches have been laboring under very unfavorable circumstances, but thank God they are getting the better of it, and prejudice is giving way and we hope to reap a rich harvest of souls.

Do not forget us in your prayers. I thank you for sending brother Burgess to my assistance, his labors will be conducive of much good. He is a wise man—I take pleasure in his counsels.

With feelings of high esteem, I am, your humble brother in Christ,
RICHARD COOK.

"THE DEAF HEAR, THE DUMB SPEAK."

Merthyr, October 23, 1848.

Dear Brother Pratt,—It is a pleasure to me to write to you, because it is so pleasing to anticipate, and much more so to realize, your replies. It is a pleasure also, because I never have but pleasing news to inform you of from Wales. The power of God is manifested among and in behalf of his Saints continually here. I might mention many instances of marvellous healings, such as broken bones, fevers, and various kinds of diseases, by faith through the ordinances. But the following instance of the deaf and dumb being healed instantaneously, has attracted more public notice from the world of late.

I send you the remarks which the editor of *The Merthyr* has been pleased to publish, being a witness of the fact, and deserving credit above his cotemporaries for his veracity and impartiality. Although some choose to give the glory to the "thunder and lightning," rather than to the God of heaven, yet the children of God will give their Father the praise due. The miraculousness of the case, so far from diminishing by their alleged cause, appears to me far more miraculous; for the idea of the "electric fluid's" waiting in anxious suspense, as it were, to watch this man's course for eight years, in different parts of the world—waiting until he should have found out the Saints in Wales, believed their doctrines, gone down into the water, and waiting until the sacred ordinance was performed, before it would dare or please to confer the blessing, is marvellous indeed! A miracle without a parallel! Why not influence him five minutes, days, months, or years before? or why not wait longer after that unparalleled epoch in his existence? God has chosen to manifest his power in many instances to my knowledge through his ordinances; but in this instance our enemies admit him a God of miracles through the use of the "electric fluid," which element none but God can control! Thus they make the case far more miraculous, in my estimation, by trying to deny it. But now, read the facts referred to:—

"EXTRAORDINARY OCCURRENCE.—During the night of Friday week, (Sept. 22, 1848,) between the hours of eleven and twelve, a very extraordinary occurrence took place in Newport. A young man named Reuben Brinkworth was, in 1840, at Bermuda, on board the *Terror*, Commodore Franklin, in the Arctic expedition, when, in the midst of a storm of thunder and lightning, he was suddenly deprived of both hearing and speech; and in this deplorable condition returned to Stroud, in England, of which place he was a native. He has since been residing with Mr. Naish, basket maker, Market-street, Newport, who, with several other persons, is

attached to the community of people known as 'Mormons.' Persons of this denomination have been able to communicate their doctrines to Brinkworth, by means of writing, signs, and the finger alphabet. His sad condition, they allege, excited their sympathy for his spiritual as well as temporal welfare; and their doctrines made very considerable impression upon him—perhaps, more especially, because their creed was, that God did perform miracles in these days as he did in the days of old, and a miracle might be wrought in his favour. On Friday night week, the young man was suddenly seized with a kind of fit, in which he continued some time; and on his recovery, he was called upon, by sight, to believe in the Saviour, that the healing power of God might be exercised in his behalf. He was, moreover, earnestly entreated to be baptized; but this was very strongly opposed by a person in the room. The deaf and dumb man, however, signified his acquiescence—he was taken to the canal and baptized in the name of our Saviour; and immediately on coming up out of the water, he cried out, 'Thank the Lord, I can speak and hear again, as well as any of you!' He now speaks fluently and hears distinctly; which marvellous circumstance is attributed to the power of Providence by the friends of the young man; who called at our office with him, and gave us the details. We have heard from another source that this happy change in the young man's condition is supposed to have been produced by the action upon him of the electric fluid during the thunder storm of Friday night. We shall not take upon ourselves to decide the matter."

The young man referred to has been ordained to the priesthood, and has been preaching with great success ever since. He hears as distinctly, and speaks as fluently as ever he did, and more so. In connexion with this "miracle" is another not less marvellous to me, that is, *that it has had a tendency to make many believe and obey the Gospel!* The reverse is the effect produced upon the human mind in general; but this instance has caused many to be baptized; proving that "there is no rule without some exception."

From your affectionate brother in Christ,
D. JONES.

Scotstown, London Road, Glasgow, Nov. 4, 1848.

President Orson Pratt,—Dear Brother,—I embrace the present opportunity of informing you of the prospect in the Glasgow conference. We sent an order a few days since for 2000 of "The Kingdom of God." We have not yet received them. Hereafter send us 2500 of each number of the new series, as they come out: 2000 of them we will use for gratuitous circulation, and which we will pay you for as before promised; the remaining 500 (of each kind) we expect to distribute by sales, by sending a portion of them to each of the branches, to be sent out to be exposed for sale by the elders and priests wherever they go to preach or hold meetings of any kind. The presidencies and councils of the various branches have resolved that every elder and priest shall hold one or more meetings in different places around their respective branches during each week, consequently we may be said to have 80 travelling elders (an elder and priest always going together), in Glasgow conference each of these (80) elders, acting as agent for the sale of publications; by this method we expect to be able to put in circulation many thousand of pamphlets, independent of those we have in free circulation. We shall undoubtedly want many more for this purpose, than 500 of a kind, but as it is expected you will always have them on hand, we can get them as we need them.

I anticipate great things from the unity and faith of the Saints of this conference, and that through the unity of effort of both officers and members, many hundreds will be brought to the knowledge of the truth. There has been about 100 baptisms since last conference, and scores are anxiously enquiring after our principles. Please send as soon as possible 1000 "Divine Authority," and 500 more of "The Kingdom of God."

Give my love to your family, brother Spencer and family, brother Bond, and to as many of my American brethren as you have an opportunity of seeing soon.

I remain your affectionate brother in the bonds of the covenant,

ELI B. KELSEY.

THE COPPER REGION.—SINGULAR DISCOVERY.

A correspondent of the *Buffalo Express*, writing under date June 14, from Ontonagon, Lake Superior, says:—"Mr. Knapp, of the Vulcan Mining Company, has lately made some very singular discoveries here in working one of the veins, which he lately found. He worked into an old cave, which has been excavated centuries ago. This led them to look for further works of the same sort, and they have found a number of sinks in the earth, which they have traced a long distance. By digging into those sinks, they find them to have been made by the hand of man. It appears that the ancient miners went on a different principle from what they do at the present time. The greatest depth yet found in these holes is thirty feet; after getting down to a certain depth, they drifted along the vein making an open cut. These cuts have been filled nearly to a level by the accumulation of soil, and we find trees of the greatest growth standing in this gutter; and also find that trees of a very large growth have grown up and died, and decayed many years since; in the same places there are now standing trees of over three hundred years' growth. Last week, they dug down into a new place, and about twelve feet below the surface, found a mass of copper that will weigh from eight to ten tons. This mass was buried in ashes, and it appears that they could not handle it, and had no means of cutting it, and probably built fire to melt or separate the rock from it, which might be done by heating, and then dashing on cold water. This piece of copper is as pure and clean as a new cent, the upper surface has been pounded clear and smooth. It appears that this mass of copper was taken from the bottom of a shaft, at the depth of about thirty feet. In sinking this shaft from where the bottom now lies, they followed the course of the vein, which pitches considerably; this enabled them to raise it as far as the hole came up with a slant. At the bottom of the shaft, they found skids of black oak, from eight to twelve inches in diameter—these skids were charred through, as if burnt; they found large wooden wedges in the same situation. In this shaft they found a miner's gad and a narrow chisel made of copper. I do not know whether these copper tools are tempered or not, but their make displays good workmanship. They have taken out more than a ton of cobble stones, which have been used as mallets. These stones are nearly round, with a score cut round the centre, and looked as if this score was cut for the purpose of putting a withe round for a handle. The Chippewa Indians all say that this work was never done by Indians. This discovery will lead to a new method of finding veins in this country, and may be of great benefit to some. I suppose they will keep finding new wonders for sometime yet, as it is but a short time since they found the old mine. There is copper here in abundance, and I think people will begin to dig it in a few years. Mr. Knapp has found considerable silver during the past winter.—*Massachusetts Eagle*, August 11, 1848.

ANSWER TO THE CAMP OF ISRAEL.

In woods and tents with thee to dwell,
Thou much lov'd Camp of Israel!
To Gentile bondage we'd prefer,
For freedom bound, nought shall deter.

CHORUS.

Though oppressed we are not daunted,
Still we'll trust our God and King;
Though by tyrants oft we're vaunted,
Our thank offerings yet we'll bring.

Your tents with smoke, we'd rather share,
To lose the Gentile yoke we wear;
Our country leave without a sigh,
Content with Saints to live or die.

Chorus.—Though oppressed, &c.